

xy
The Vanity of every Man at his best Estate.

A FUNERAL

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S E R M O N

On the Honorable

WILLIAM DUMMER, Esq.

Late Lieutenant GOVERNOR and COMMANDER IN CHIEF,
over the Province of the

Massachusetts-Bay in New-England,

Who died OCTOBER 10, 1761.

Aged 84 Years.

By Mr. ^KBYLES.

Eccl. xii. 7, 8. *Then shall the Dust return to the Earth as it was, and the Spirit shall return to God who gave it. Vanity of Vanities, saith the Preacher, all is Vanity.*

Printed by GREEN & RUSSELL, in BOSTON, 1761.

The History of every Nation at his side.

A HISTORY

SEERMON

On the History

WILLIAM DUMMIE, Esq.

The Honorable Governor and Commander in Chief



Printed by W. D. DUMMIE, 10, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

By Mr. DUMMIE

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PSAL. XXXIX. 5.

Verily every Man at his best state is altogether Vanity.

THESE words are very plain, and very full, and very mortifying. Man, a noble and reasonable creature, of a curious body and an immortal spirit, may he not be a little proud of his talents, his capacities, his enjoyments, and his reverfions?---No ; he is an empty and a brittle thing : *Man is vanity.*---Yes, *some men* : perhaps the generality. But are there not others exempted from the character ? The wife, the learned, the rich and noble, the beautiful and strong ; persons of wide fame or high authority, princes and emperors at the head of mankind, are these fo too ? Yes ; *every man is vanity.*---*Sometimes* perhaps, in some circumstances and

and at some certain seasons : But not in his fairest appearance, and brightest glory. The king sick, or the scholar asleep may be so : but is the rich in the midst of his possessions, the general at the head of his army.---Yes, every man at his *best estate* is vanity.---Allow men ; *all* men, and all men in their *best estate*, are *vain* : a little vain it may be. Nay, *vanity* itself, in the abstract. Well, granted, in a *few* things, perhaps in many : But sure the idea may stop here. Nay he is *altogether vanity*. These are assertions perhaps : a bear *hypotesis* : a speculation only, not well grounded. A topick of amusement or dispute, but not demonstrated conclusion.---Nay, it is most certainly so. *Verily* every man at his best estate, is altogether vanity.

NEVER was a sentence more strong and forcible. Every word has an emphasis upon it. Man, not barely *vain*, but in the abstract, *vanity*. Not in a little but *altogether vanity*. Not in his worst condition ; but in his *best state*. Not some few ; but *every man*. And all this not a precarious assertion, but a most certain truth. *VERILY every man at his best estate is altogether vanity*. This lies before us to illustrate and improve.

1st THEN

Iſt THEN ; I am to illucidate and demonſtrate the
 propoſition, that every man at his beſt eſtate, is alto-
 gether vanity. And here I might premife, that man,
 at his firſt creation, was not vanity, in that compleat
 ſenſe, in which he is ſince. He was made a little
 lower than the angels and crowned with glory and
 honour. There was a real glory abiding on him :
 ſomething ſolid and ſubſtantial ; till ſin broke, and
 ſofter'd, and deſtroyed his frame. By his fall from
 God he became *vain in his imaginations* : and hence he
 diffuſed vanity and the curſe through the lower cre-
 ation.---So was the *creature made ſubject to vanity*, by
 the tranſgreſſion of *Adam*, the lord of this ſubjected
 earth. He became vain firſt, in that bold attempt
 after godhead, when he eat the forbidden fruit. The
 vain man fancied that he had divinity within his
 reach : and the ſerpent fed the illuſion. Gen. iii. 5.
For God doth know, that in the day you eat thereof, that
your eyes ſhall be opened ; and ye ſhall be as gods, knowing
good and evil. Ravished with the gaudy phantom, the
 fooliſh, preſumptuous creature catch'd at it, tried to
 graſp it to his boſom, and hug and enjoy the bliſs :
 But how diſappointed was he ! It glided from his arms,
 it mocked his careſs, it appeared nothing but a gilded
 cloud, a fleeting ſhadow ; meer vanity. So that even
 then, at his beſt eſtate indeed ; while he ſtood fair as
 a cedar in the garden of God, he was deceived by va-
 nity ;

nity ; and confest himself vanity. *Man being in honour abideth not.* But since the fall, O what compleat vanity is the race of *Adam* ? *Verily every man at his best estate is altogether vanity.* Let us, if you please, instance a little, and see if the assertion cannot be made out. Take the man in all the fine lights in which your fancy can place him, and let us try what we can make of it.

1st IN his best estate of *riches*, he is no better than vanity. No worldly man ever did arrive at all the riches which his vain mind wish'd for. But form the idea better than the fact.

SUPPOSE a man posselt of all the wealth of the earth.---Suppose him seated in the midst of plenty, his tables cover'd with all kinds of luxuries, and all round stand his unnumber'd slaves to execute his sovereign orders. His coffers are mines of gold and silver. They teem with coin, and blaze with jewels.---He is *cloathed in purple and fine linen*, he sets upon an ivory throne, in the midst of a marble palace. Round about are his gardens, his orchards, his groves and his fields spreading in an endless prospect. Issuing from these, he enters into magnificent cities, and walks through streets of his own houses ; every one, as he passes, bringing

bringing in tribute and revenues. In a word, the treasures of the world pour into his magazines, and he shall be the proprietor of all regions where the sun visits.

WELL, here is an ideal rich man : such an one as never was really in the world : but we set him in his best estate, that we may keep to the text, and attend to the conclusion. See the overgrown wretch then : and what do you behold ! Why first of all, a huge lump of vanity, a proud, haughty, disdainful mortal, valuing himself upon the most adventitious and exterior thing in the world. For all this his riches, he may be an idiot, a sot, a villain without honour or conscience. He may be sick and in pain ; he may be despised and hated ; no man may have a good thought of him ; and at last he may die young, after he has lost all his wealth too, and not have a friend to close his eyes.

WHAT think you now ? Is this best estate vanity or not ? See the succeeding verse of my context : *Surely every man walketh in a vain shew : surely they are disquieted in vain : he heapeth up riches and knoweth not who shall gather them.*

THUS

THUS you see the sacred conclusion of the HOLY GHOST upon riches, that they also are vanity : That man at his best estate in these is no better himself than vanity. Never let us call them *substance* any more.

2. CONSIDER the man at his best estate of *honour*, and lo ! here he is also vanity. Suppose he is lifted to the pinnacle of earthly dignity, seated upon the supream throne, and gazed up at by a whole world of conquered nations. Suppose him rolling in his gilded chariot, thro' a *range* of triumphal arches, with a thousand fettered monarchs marching in procession, before the ravish'd victor. Round about are torn standards and broken armour, the trophies of his success, and the monuments of his glory. And now, applauded by millions he rides along, while the sky echoes with his name and his honours. But what is this hero now, but another demonstration of my doctrine : Man at his best estate, and vanity ? Amidst all this vain pomp and glitter, may not his mind be uneasy, and his body in pain. May he not think, " These people who acclaim me to day, may hiss me to-morrow." Or may he not remember amidst all, that in a few hours more death will strip him of all, hurl him from all, and *this poor shirt be all the great conqueror carries away*, and six foot of earth be all he takes

takes up. The dignity of this earth then is no security against this abasing character inscribed upon it, *vanity*. The most honourable are no more secured than the vilest and most abject : But of both alike it is the scripture assertion, Psal. lxii. 9. *Surely men of low degree are vanity, and men of high degree are a lie : to be laid in the ballance they are altogether lighter than vanity.* Near o' kin to this is the next head.

3. AT his best estate of *fame* and *reputation*, man is altogether vanity. Suppose the man not only to be raised above all in outward marks of respect and dignity : but every one shall love him in their hearts ; they shall respect and admire him : They shall talk every where of his excellencies, and every one believe what they say. They shall spread his fame far and wide, and he shall be universally known, and as universally valued, from the most judicious critick to the lowest plebean.

WELL ; and what can be a fairer picture of vanity in the whole world ? What is more uncertain, than the esteem of men ; the breath of common fame ? What more swelling and more empty ? 'Tis vanity in the abstract : an idle bubble, blown up by the uncertain breath of others, that breaks in the attempt to catch it.

B

A MAN

A MAN the most applauded by others, may be the most miserable creature in the world, in the sensations of his own mind. All the pompous titles of an oriental monarch, are but great swelling words of vanity. A small transition will bring us to say,

4. MAN at his best estate of *power* and *authority*, is altogether vanity. This carries in it a distinct idea from honour and fame : For a man may receive the highest marks of dignity, and titles of honour, and may be really esteemed, and universally applauded, and yet his authority and command may be very small. He may have great influence to attract, and but small power to oblige.

BUT suppose a man advanced to the throne of supream empire ; a sovereign monarch, absolute and arbitrary in all his edicts. --- On his breath hang the souls of millions. In his secret breast is deposited the march of armies, and the fate of nations. Peace, or battles, retreat, or bloodshed, or safety, or destruction, wait the mandates of his despotick voice.

SUPPOSE he has not a rebel in his vast empire ; or if he had thousands he has power to crush them in an instant, and only would appear the greater by the

the bold, successful opposition. And now what's the consequence? why just the same still, advanc'd to the best estate, he still remains vanity. Notwithstanding all his authority, may he not be a slave to his own lusts? May not ambition, revenge, luxury, presumption and despair tyrannize over him by turns, and claim a divided government in his soul? And after all, may he not, *must he not* resign it in death! At once the blast is given, and the bubble breaks.

5. MAN at his best estate of *pleasure* is altogether vanity.---Suppose him surrounded with every object, fair to the eye, tuneful to the ear, delicate to the touch, fragrant to the smell, and delightful to the taste. Suppose the generous wines flow round; and the sprightly concert strikes up: wit and laughter shall wake the genius and shake the hall. The gay turn, the fly remark, the smart reply; ingenuity, mirth and good humour shall be heard from all corners.

AND O what a scene of abundant vanity have I here open'd! Here's a room full of dying creatures, upon the edges of eternity, just stepping into it, and O how senseless! abandon'd! frantick! Noise and clamour, thoughtless impertinence, and empty jesting, sensual gratifications and idle game, make up that strange monster

fter call'd *earthly pleasure*. O how unfit for the choice of such creatures as we ! how unequal to the capacities of a reasonable soul ! how short-liv'd, and uncertain, and transient ! The *pleasures of sin are but for a season* : and even while they last, are vain and unsubstantial too. Eccle. ii. 1, 2, 3. *I said in my heart, go to now, I will prove thee with mirth, therefore enjoy pleasure : and behold this also is vanity. I said of laughter, it is mad : and of mirth, what doth it ? I sought in mine heart to give myself unto wine, and to lay hold on folly.*

6. MAN at his best estate of *body* is altogether vanity. ----In the former trials, I suppos'd the man to have all exterior advantages : but now if you please you shall approach to add interior to them. Suppose then amidst all this plenty, this dignity, fame, power, and mirth, the man enjoys a strong and regular gust of appetite, to taste the various delights. Suppose him strong, lively, active, of a firm constitution and warm blood, glowing with the flush of youth, and hardy in the vigour of health : yet in this sense is the conclusion sacred, Eccl. xi. 9. *Childhood and youth are vanity.* Suppose him in the bloom of years, beauty adorns his cheeks, and proportion shapes his limbs, and every one gazes with eyes of approbation and love. Yet then is the conclusion also true. Prov. xxxi. 30. *Favour is deceitful, beauty is vain.* Poor vain creature, why are these

these conscious airs, and that fluttering attire ? Must not all this beauty fade ? In a few moments more, will not those fair colours vanish from your face, and the eyes fix, and the lips turn pale ? So a bubble shines, and dances upon the smiling surface of the flood, and in an instant disappears, the beautiful round is lost, and its place is no more found.

7. MAN, at his best estate of *soul* is altogether vanity. The thought now rises, and the conclusion grows strong. We may easily conceive a plentiful estate, outward honours, scenes of mirth, and a healthy body, and yet pronounce vanity upon all, while the *mind* was not adapted to taste the pleasure : But suppose it is, yet sure now the point is made out, and the man is altogether vanity. Suppose the owner of ten thousand volumes has rode post through his pages, yet may not the fine library line the walls of a narrow soul ? Has the man a smattering of half a dozen languages ; tho' he speaks in the tongues of men and angels, and have not genius, he is but as *sounding brass, and a tinkling cymbal*. Nothing so empty and noisy as a vain pedant.

BUT this reaches not the case neither ; suppose then once more, a vast *genius*, with all the ideas of learning and speculation laid up in its faithful memory. Suppose a bright imagination, a quick invention,

tion, a penetrating sagacity, a correct judgment ; a meer SOLOMON, excelling all mortals in wisdom and knowledge----The first thing we observe upon this is, *in his much wisdom is much grief, and as he increaseth knowledge he increaseth sorrow.* How vain must the wisest man be, if he is puffed up with his own learning ? After all his large acquisitions, how much more remains unknown to him, than he already knows ? There's hardly a fool upon earth, but would puzzle the conceited philosopher, with questions upon the most common subject. And after all, one little turn of brain ; one small apartment disturb'd, one minute cell overthrown, and down falls all this stupendous fabrick of intellect, and the poor creature becomes stupid, or wanton, or raving. 1 Cor. iii. 20. *And again, the LORD knoweth the thoughts of the wise, that they are vain.* Vain man would be wise ! I shall attempt but one labour more, and with this trial I shall form the conclusion of the whole matter.

8. Consider man in his best estate of virtue and morality, destitute of the principle of renewed nature, and here too the point will be given, he *is altogether vanity.* You take notice, I here say, *virtue and morality* as distinguished from *holiness* and *true piety.* 'Tis the pagan ethicks and not the christian sanctity that is the

the present subject. Well: but will not morality make us happy? Is not virtue a real good; the *summum bonum*? The calm philosopher; who could debate upon sensual pleasure, and deliberately pronounce vanity upon it all: Yet even he, dazzled by false lights, and the appearance of truth in his argument, will never consent to have his beloved virtue pronounced vain too. Let us see a little then how far this conclusion will hold. Suppose a moralist, who indulges no inordinate appetite or hurtful passion: Suppose he endeavours after a generous love to mankind, and of all the second table of the law can say, all these have I kept from my youth. Yet must it be said, there is something wanting, vanity within, some chasm remaining unfill'd. The voice of eternal truth himself pronounces, *yet thou lackest one thing*. Aye, but suppose he is even superstitious in his regards to the first table too, so far as man in a state of fallen nature proceeds unsanctified by the SPIRIT OF GOD, the vanity shall only be better finished, and make a finer show. Would you see the very picture of vanity; the very *image and superscription* of it, I'll show it you. Look into Luk. xviii. 11. *The pharisee stood and prayed thus with himself; God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess.* If one was looking out for an emblem of vanity,

nity, I know not how it were possible to find a better.

VIRTUE then, and morality, if it go no further, is but a vain appearance of good : this may puff a man up, but it can never be satisfying, because it can never be compleat. I know not how to help it, but till it is full it must be hollow. Eccl. iv. 4. *Again I considered every RIGHT WORK, this is also vanity and vexation of spirit.* The most accomplished philosopher among the heathen, and the exactest moralists they could boast, were for the most part, the vainest things under heaven. They almost lived wholly to themselves. Even their pompous talk upon the publick and the love of one's country, has such evident marks of vain glory upon it, that it is discovered in almost every page by an attentive eye. Is even the dying speech of a *Socrates* unstained with it ? The lust of fame seems to be the grand spring of their gaudy oratory, and hardy undertakings in what they call'd the cause of virtue. The modest *Virgil* himself is easily detected. He stumbles at the very threshold of his heroic lines, and the vain *egotist* appears full.---*Ille ego qui quondam*--- unless the vain criticks can prove the lines to be none of his : as some of them have attempted.

AND among those called christians, can the case be different ? The bare moral man may be lovely in his accomplish-

accomplishments, but morality alone will not save him. He may *here* lose it totally, and all his hopes from it *hereafter* will prove as *the spider's web*.

BUT I must do the argument justice. Man in his best estate of *faith* too, short of saving, is still only vanity. He *only seems* to be religious, but *that man's religion is vain*. If he have all *faith*, so as that he be able to remove mountains, and it work not by love, it is but a thin appearance and empty noise. *Wilt thou know, O vain Man, that faith without works is dead!* The soul is wanting, and what you see is a vain phantom without substance. A dead thing you know is vain. Hence the sacred phrase for the universal empire of death, is, *the creature also is subject to vanity*. I have now consider'd man in his best estate indeed, and lo, he is still vanity.

THUS you have run through the several divisions of mankind, and what is the upshot of the matter? What a mortifying conclusion is drawn from the confessed premises? At his best estate of *riches* he is vanity, for he may be despised: add *honour* to his riches, and he is vanity still, for it may reach but a little way. Add extent of *fame* to these, and he is still vanity for want of *authority* to support it. If he has all these, he may still remain vanity, because he is destitute of sen-

sual pleasures. Let him be surrounded with joyous objects, yet they will be in vain if he wants *vigour of appetite*, and health of body. If he enjoys these, yet he misses the nobler *enjoyments of the mind*, and therefore is wretched vanity. Suppose he has the highest pleasures of *genius*, yet he may be a slave to vice: Or if he is a moral and a virtuous man, but not regenerated by the Spirit of God; yet in vain does he look for happiness, when *death* shall proclaim him a *sinner* against God. Upon the whole, man at his best estate, is altogether vanity. So when our Father Adam had but two sons in the world, the name of one of them, and the best of them too, was *Abel*, that is vanity. And *being dead he yet speaketh* this great truth, that the best of the sons of Adam are vanity, that man at his best estate is altogether vanity. Vanity! that is a bubble, a bladder of wind and water fluttering in the air, fair indeed, of most correct and perfect shape, exactly round, high and shining: but hollow, frail, easily and suddenly broken, gone in a moment, and remembered no more. And *what is your life* but such a gilded vapour, *appearing for a little time and then vanishing away*.

VANITY! what's that? In the language of scripture it is a strange sort of a *thing*: I would rather say, of a *word*. A non-entity, more thin than a chimera, more unsubstantial than a shadow: *less than nothing*
and

and vanity. And yet this is the condition of man ; all nations of men ! *every man at his best estate !* Are we now ready to improve the doctrine ? And from what we have heard, we infer,

1. If in his *best estate* man is altogether vanity, no wonder he is so in his *common* and his *worst estate*. In his sicknesses he may well *possess months of vanity*. Job vii. 3. In pain, ignominy, and reproach ; in the vicissitudes of providence, and the little portions of comfort, with the deep mixtures of afflictions, he may well be called vain, and see and acknowledge it himself.

2. Is every man at his best estate vanity---O the mercy of God *to regard man !* What are we before him ? Worms ! that's too much, dust and ashes ! that's too much ; nothing ! that's too much ; *less than nothing and vanity.* *What is man that thou art mindful of him, or the son of man that thou visitest him ?* Even the angels are little before him, and he *charges them with foolishness* : But man is lower than they, nay altogether vanity : And yet, O the amazing notice he takes of us ! Herein is goodness and condescension mysterious and inconceivable !

3. Is man at his best estate vanity----O the grace of
CHRIST

CHRIST to *become man* ! What a wonder was it that he should take this nature into one person with the Son of GOD ! He took the nature, under all its vain circumstances, excepting that one article, sin. He became the same frail, and brittle, and mortal man that we now are. Here now was man at his best estate, and yet hear what he says, Psal. xxii. 6. *But I am a worm and no man.* How strange grace was this, that he who was all the fulness of the godhead bodily, should thus empty himself, and wear such an appearance of vanity, in the nature of man ? And yet so it was, and he cries out under it, Psal. cii. 2. *My days are like a shadow that declineth.* Thus our LORD *made himself of no reputation, and took upon him the form of a servant,* and all this for our salvation.

4. From what we have heard, we infer, *pride was not made for man.* So empty, so frail, so deceitful a thing, to boast and glory, and admire itself : This is vanity with a witness ! A creature dropping to dust, and falling into a filthy grave, to set up for strength and beauty, honour and applause ! Was ever any thing more absurd and ridiculous ? So might an emmit crawl in state, and value itself upon its imaginary possessions, and conceited accomplishments : So might a shadow, lengthened by the setting sun, admire to find
itself

itself grown so tall, while in the same moment it was going to vanish, blended in the gathering twilight, and lost in night and darkness. Far be from such thin appearances pride, ambition, or vain glory.

5. *WHAT* a vain world is this, when man, the very head of it, is altogether vanity? So some read the text : *Surely all is vanity, every man at his best estate.*

AND methinks it is no unfair conclusion, if man, the noblest creature on the earth, is altogether vanity, the earth itself must needs be a vain empty place. There's the appearance of good here : but 'tis not at all the less vain for that ; but rather the more so.---So Satan shew'd our LORD *all the kingdoms of the world, and all the glory of them, in a moment of time ;* and it was well he did so ; for had he not seen them in a moment, the show would all have been over. For the *fashion of this world passeth away.*

6. AND to conclude : Let us *not trust to any thing in this world. Trust not in man : for wherein is he to be accounted of. Cursed be the man that trusteth in man, and maketh flesh his arm.* Not the wisest, the greatest, the best of men, are fit for our steady confidence : *Trust not in princes, whose breath is in their nostrils. His*
breath

breath goeth forth, he returneth to his earth, and in that very day his thoughts perish. Trust not in uncertain riches, or in a frail life. Jam. iv. 13, 14. Go to now ye that say, to-day or to-morrow we will go into such a city, and continue there a year, and buy, and sell, and get gain : Whereas ye know not what shall be on the morrow : for what is your life ? It is even a vapour that appeareth for a little time, and then vanisheth away. O awakened soul, look back, and reflect inward, and say, I have now seen an end of all perfection. From this time will I seek a better country, that is an heavenly. O blessed JESUS, from thy fulness let me receive, and grace upon grace. These things are but for a season : But JESUS CHRIST, the same yesterday, to-day, and forever.

THUS I have finished what I intend on my subject in general : But what an illustration and example has the providence of heaven now given of it in the funeral of the Honourable Mr. DUMMER. In him we have, in many respects, seen *man at his best estate* : while the great GOD, has, by the dart of death, fixt on it the inscription, VANITY. How nobly, for a shining course of years, did he fill the first chair of government in the province, with superior wisdom, and, I think, unrivalled acceptance and applause ! How did he retire from it, followed with the gratitude and blessings of a whole people ! In the calm leisure of
his

his recess, in what amiable and venerable lights did he shine in his domestic and amicable connections ! His steady family devotions, his stated retirements to his closet, his applications to the entertaining and pious pages of various kinds, his friendly entertainments, and his works of piety and charity, filled up his useful hours. This church can witness to the constancy and solemnity of his exemplary attendance on the divine worship : while his honors to CHRIST will be still seen here, on the communion table, and in the costly volume from which the word of God is read every Lord's-day. His death was of a piece with his life, in the large donations to publick and pious uses in his last will. So he shone living and dying : And what a striking instance of *man at his best estate* ! ----- But lift up the lid of the coffin, and see what is come of all that was mortal. Is this he whom we remember in the politeness and dignity of former years ! How broken with long disease ! with excruciating pains ! with age ! with death ! Is this the unblemished magistrate, the PATRIOT GOVERNOR ; loyal to his prince, and the father to his country ! How changed from him in the busy scenes and enterprize of active life ! now *lying still and quiet, sleeping and at rest ; with kings and counsellors of the earth, which built desolate places for themselves*. Deaf and unconscious is he to all the honours of his applauding

plauding country. The immortal mind indeed remains, and remains to pronounce *vanity* upon all that is not immortal. Duty and affection have obliged me thus much to the deceased : But the business of the pulpit is with the living.

SEE, *you in the elevated stations* of life, the period of all your glory. So you *die like men, and fall as one of the princes*. You in *advanced years*, if you reach four-score, see 'tis *labour and sorrow : soon cut off and you fly away*. You, the *mourning relatives* of the departed, will you prepare to mingle your dust with his ? Will you be ambitious to meet him in a fairer inheritance ? While *we* who were happy in his friendship and affection, complain with you, *lover and friend hast thou put far from me, and my acquaintance into darkness*. Will you *all* attend, my brethren, the high and the low, the rich and the poor together ; *see the end of man, and the living lay it to heart* : while the *preacher himself*, upon the survey of the whole, now pronounces, and closes all the argument, Eccl. the first and the last verses, *Vanity of vanities, saith the preacher, vanity of vanities, all is vanity. Let us hear the conclusion of the whole matter ; fear GOD, and keep his commandments, for this is the whole of man.* 9 JU 64

F I N I S.

EXTRACT from the Boston NEWS-PAPERS,
 October 26th 1761.



DEPARTED this life, the Honourable WILLIAM DUMMER, Esq; in the 84th year of his age; and on the 16th his funeral was attended with every mark of respect due to so eminent a person.

SCARCE any one ever pass'd thro' life with a more unspotted character, or perform'd it's various duties with more universal esteem. In the gayest scenes of youth, he was preserv'd from the destructive paths of vice; and in maturer age, was a shining example of the most amiable virtues.

IN the beginning of the reign of GEORGE I. he was appointed our lieutenant governor. Upon the return of Colonel SHUTE to *Great-Britain*, the chief command of the province devolv'd upon him. In this station he appear'd with distinguished lustre. The wise, incorrupt, and successful administration of Mr. DUMMER, will always be remembred with honor, and consider'd as a pattern worthy of the imitation of all future governors.---Uninfluenced by party prejudices,

D

superior

superior to all mercenary attachments, he discovered no passion in his public character, but love to his country, and fidelity to his royal master.

HAVING fill'd the chair for several years, with dignity and usefulness ; when a successor was appointed, he retir'd to enjoy the unenvied satisfactions of a private life ; with the approbation of a good conscience, and the applause of his country.

IN his domestic character, he ever appear'd the affectionate husband,---the indulgent master,---the benevolent friend.

INSPIRED with a profound veneration of the supreme Being---firmly attach'd to the religion of JESUS ; he received its doctrines with submission, attended its institutions with reverence, and practised its precepts with uniformity.

IN the midst of human grandeur, he discover'd the vanity of the world, in its brightest appearances ; and made it the great business of life, to prepare for an holy and happy death.-----He perceiv'd his body sinking under the infirmities of age, without amazement ; and waited with patience for the appointed time, when

when it should return to its original dust.---He saw eternity approaching, and redoubled his diligence, that he might be ready for the coming of his LORD.--- In health and sickness, he often declar'd his hope of the divine acceptance was built upon the merits and mediation of JESUS CHRIST, whom he ador'd as the true GOD, and only SAVIOUR of men.

WHILE he liv'd, his prayers, and his alms, continually ascended for a memorial before GOD : At his death, he left a great part of his estate to pious and charitable uses. Having serv'd his generation by the will of GOD, he fell asleep, in a joyful expectation of a resurrection to eternal life.

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When it should return to its original position, the
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nearly extended for a memorial before the
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